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## THE RADIX.



A Monthly Scroll. Published at 71 Washington St. Salem, Mass.

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This number is printed for November. 1897.  
and will complete the volume in 6 numbers, instead of 12 as before  
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PROF. HENRY'S Brief Method of Computing HOROSCOPES.

NAME \_\_\_\_\_

Address \_\_\_\_\_

Birth \_\_\_\_\_ Erase this 1 2 . 0 0 if P.M.

Add the 12 if A.M. to BIRTH HOUR, which is \_\_\_\_\_

Longitude is \_\_\_\_\_ of G. \_\_\_\_\_

Correction for Long. { 0.86 sec per hour }

Ditto for Interval \_\_\_\_\_ m sec.

Total of correction in seconds \_\_\_\_\_

Add all. It gives INTERVAL from Previous Noon \_\_\_\_\_

Sub. cor. for N. lat. \_\_\_\_\_ Add for S. lat. \_\_\_\_\_

Latitude is \_\_\_\_\_ of EQUA. \_\_\_\_\_

Corrected INTERVAL of Birth Hour. \_\_\_\_\_

Birth hour for ☽, if PM it is the Interval from Birth Noon. \_\_\_\_\_

If AM add 12 for Interval from Noon Day Previous Birth. \_\_\_\_\_

Add Long. if W: Sub if E. \_\_\_\_\_

☽ INTERVAL. ☽ Add 30 to C.N. if nec. \_\_\_\_\_

If sum exceeds day circle Sub. 24 hours and \_\_\_\_\_

Coming Noon is \_\_\_\_\_ Day After Birth. ☽ long is \_\_\_\_\_

Otherwise, it is \_\_\_\_\_ Day of Birth. \_\_\_\_\_

Previous Noon is \_\_\_\_\_ ☽ long is \_\_\_\_\_

Sub for ☽ MOTION in 24 hours. \_\_\_\_\_

As 24h is to ☽ mot. \_\_\_\_\_ so is ☽ Int. \_\_\_\_\_ to Ans. \_\_\_\_\_

Add to Ans. the ☽ long of Previous Noon \_\_\_\_\_

It gives the ☽s PLACE at Moment of Birth, viz: \_\_\_\_\_

Corrected Interval of birth hour. \_\_\_\_\_ Present Year- \_\_\_\_\_

P N Sidereal \_\_\_\_\_

Sub. Yr. of B. \_\_\_\_\_

If sum is more than day circle \_\_\_\_\_

Age. \_\_\_\_\_

then subtract 24 hours. \_\_\_\_\_

Add day of B. \_\_\_\_\_

10th HOUSE is \_\_\_\_\_ M.C. is \_\_\_\_\_

☽ Reduce by \_\_\_\_\_

Subtracting whole months from beginning of month of birth, \_\_\_\_\_

The remainder is the day of the month for required Directions. \_\_\_\_\_

PARALLELS.

☉	☽	☿	♈	♉	♊	♋	♀	♌
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LONGITUDES.

M.C.

ASC.

NAD.

DEC.

11.

2.

5.

8.

12.

3.

6.

9.



# THE RADIX.

—|—  
NO. 6, 1897.

## —|— Trusts.

The question of Trusts is a live question. What is a trust. It is a small body of men, who arbitrarily, or by the consent of the corporation which they represent, control the executive, legislative and judicial powers of the corporation in its complete management, with the members of the corporation more or less silent, or submissive, to the dictates of the few who have been entrusted with the above powers.

The Nation is a corporation and its officials constitute the management of the corporation designed to benefit the people who are the supporters of the trust imposed in the officials. The National government is a trust.

The State, the County, the City, etc., are trusts. Like wheels inside of wheels, these constitute trusts inside of trusts.

The Catholic Church is a trust. The Methodist Church and most other churches are trusts. Every secret organization is more or less a trust, and so we may go down to the various mutual operations of man and every thing is a trust, except such operations as are purely democratic in their nature.

Trusts therefore are, to a great degree, necessary evils, but all things in Nature are designed for a good purpose and are good until they assume tyrannical tendencies or otherwise prevent their necessary uses for the whole people, or in any way crush out the Individualism of man which was created by God for individual uses.

It is the natural tendency of all trusts to crush out all other trusts when they can, especially when one trusts perverts its power to the



injury of others. It is the tendency of the people when they suffer, to crush any trust that may cause them to suffer.

The people's only lawful means of crushing out trusts subordinate to the supreme trust—the Nation—is by the ballot box, in electing men to manage their trust — government officials— who are in sympathy with the people's interests. The great danger that underlies the trust system is, that subordinate trusts become so powerful — by accumulated wealth—that they are able to defeat the power of the ballot box, in various ways.

Men are so weak, or reduced by trusts to such necessity, that for temporary relief, like Esau of old, they sell their birth-right for a mess of pottage, hence, instead of exercising their individualism at the ballot box, they become slaves to the demands of subordinate trusts —business corporations—and so render their own trust (the government) weak and of no effect in furnishing them the relief for which they suffer.

So long as man is so weak as to sell his soul for a few paltry dollars, then he helps to weaken his own friend—the government—and to heap continued evils upon his own head. He is to be compared only to the bird that befools his own nest, and, the woods are full of them.

The trusts are not to blame, for they only operate, or, are operated, by the law of cause and effect.

Many of the men who are fortunate enough to constitute a trust are no doubt fairly honest at heart, and all men would follow in their footsteps if they could, and not consider themselves villains, although the trust to which they were joined might be the most tryanical — on business principles—of any in existence.

Trusts in this country have become alarmingly dangerous, and every little trust realizes this fact when it feels the pressure of some other trust greater than itself.

How shall this be remedied. There is but one way possible that can commend itself to the mind of sensible men. It must be overcome by ed-





ucation of such a nature as to cause the manipulators of trusts to co-operate in their own downfall.

A difficult thing at first view, but, education can do wonders. "The love of money is the root of all evil." Destroy that love, How! By giving to those who accumulate wealth, all that they crave in their accumulation.

When a man has all the money necessary for his own comforts and the comforts of those dependent upon him, what more in mercy's name does he wish. More money. What for. He cannot spend it. He cannot operate it. He has to entrust the spending and the operating of his money to others.

Why does he do this. For honor, glory, and the gratification of knowing, or feeling, that he is superior to those who have not done as he has.

The solution of the question, then, is an easy one. Give him the honor and the glory that he aspires to, without forcing him, as he is now forced, to be a tyrant and despised of all creatures beneath him because of his tyranny. Make him beloved by all. Give him honor and glory for his great abilities, without cramping him in the exercise of his natural abilities.

Do not rob him of his money, his honor, his glory, nor of his continued abilities to the day of his death. You have no right to rob him of these, to blow him up with dynamite, nor to destroy his accumulations.

There is a better way and one which he ought to appreciate and comply with, to the glory, honor and lasting fame of his natural gifts.

Frame a law by which no man shall retain to his control more than a stated sum, and let all further accumulations go to a Government Trust to be honored by the name of the accumulator.

In this way the rich would have plenty of means, honor and glory, without oppression.

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## NOTES.

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A series of horizontal dotted lines for writing notes, spanning the width of the page.

## Womans Suffrage.

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Alice Stone Blackwell, advocating Woman's Suffrage, which The RADIX does not object to, if the women want the suffrage, speaks of women taking "an interest in making the community respectable."

Now wherein are women more able to make the community respectable than men. In the same paper from which we quote Mrs. Blackwell, we read of a mother in Peabody, who lay in wait for her 23 year old daughter in a neighbor's yard, and, springing upon her like an infuriated lioness threw her upon the ground, pounded her, broke her collar bone, and otherwise injured her, and then, in her cooler moments declared that she wished she had "broken her daughter's neck."

And this mother was not under the influence of liquor. She was merely angered because her daughter permitted attentions from a young man whom she (the mother) did not like. This, certainly, was not an evidence of "respectability," and yet it was the act of a woman, who, under suffrage would have as much right to vote as Mrs. Blackwell.

Is it not about time that intelligent people who talk so glibly about God, should begin to learn that God rules all of these matters of respectability whether displayed in man or woman.

No one but a person influenced by the planet Mars could have made such an attack as the above, whether man or woman, and if Mrs. Blackwell would but study the philosophy of planetary laws, she would find that men and women who wish to engage in casting the ballot are under a planetary law that makes them so wish to do, and that there are thousands upon thousands of men as well as women who care nothing at all about the exercise of the ballot.

Furthermore, intelligent men, outside of the political arena, are fast becoming convinced of the fact that their time spent at the poles is time thrown away, for, politicians have now such a strong hold upon the

NOTES.

machinery of government that the polls are not the true place where the elections are determined.

The polls are merely used at the present day as an old time notion to make the unthinking people imagine that they still have some influence in governmental matters.

The people at large, have no more influence at the polls than tin cats, and, so far as equal individual political rights at the polls are concerned, time and money are really thrown away by all who are not in favour of a rule of the many by the few, by attending the polls.

It is this sort of a rule that our much loved country is under at the present time. The whole machinery of preliminary meetings, caucuses, conventions and the Australian ballot system, is constructed so that only people who make politics their special business can operate them to advantage.

The people at large are really ignorant of the technicalities and the proper methods to operate such machinery, and, like dumb-driven cattle, they walk up to the polls, shouting, "hoop-la," in unison with their hypnotized prejudices, and, really, in their innocent hearts believe that they are exercising some sacred privilege of American citizenship.

The result would be just the same if 75 per cent of them remained away from the polls, and the result would be just the same if all of the women voted with the men.

There is a power behind the throne which governs the politics of our country and that power is not "the dear people."

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"Is it not a fact that people rarely judge a cause by great principles. Personal motives of the meaner kinds are both judge and jury in such affairs."

Amelia E. Barr.

NOTES.

## Anti-Vivisection.

By SYDNEY LAURENCE.

Probably no philosophy is more invariably misunderstood by the uninitiated, than that of astrology. Those who know nothing of the true method of reading the stars, fancy that he who is honest in his study believes in a blind fate, which, exhibited to the astrologer, reveals the future in minute detail, good or evil, moving towards us with resistless power.

Now this is a great mistake, for while the astrologer believes that the planets have a mystic influence over our lives, yet he is never unconscious of the will power within each being, by the exercise of which, the future is what we make it.

Planetary influences do not force nor drive the individual; they merely show that he will act in a certain way, unless fore-warned, (and therefore fore-armed,) he use his will to obviate that which the planets denote.

Let us illustrate this by an example.

Some people are so charitable in their judgments that they find excuses for any and every wrong. If they read of a vivisector who bared the spinal column of a horse, and excited the nerves with electricity, they say; "Yes, it is a dreadful thing, and surely vivisectional experiments cannot benefit the human race, because the infliction of torture, renders all observation untrustworthy. It is an awful deed, but why should one blame the operator. He has nothing to do with it; he is the outcome of circumstances, his heredity and environment are to blame, not himself."

This may be an extremely charitable view of the vivisector, but, it is not one likely to present itself to the astrologer, for, although he knows that the Divine plan in reference to a person cannot be changed, yet,

[illegible]



he is always conscious that in each being here on earth there is a higher and a lower self, and that the one may be cultivated, or the other, as the individual Will chooses.

If the vivisector turn his attention to gaining fame, money, or both, through the degrading occupation of cutting up sentient creatures, does he not bring out all those unstable characteristics in himself, which answering to the moon, might have been good in their own proper place, as satellites to the sun of his higher nature, which is always in harmony with the Divine will.

The lower nature is the animal or delusive self, and he who brings it into undue prominence, makes more and more discord in himself as the lower self clashes with, rather than follows, the higher.

A vivisector is not compelled to torture beasts; but, although there may be an impulse in that direction, he can fix his will firmly and unalterably on the justice which is due to helplessness.

He need not take the easy path of his environment, nor float idly along with the spirit of cruelty which he finds about him; but regardless of other people, and even of the planetary influences, governed solely by his will, he can give full scope to his higher self, that true nature which well developed, raises man above the dumb beasts; which degraded (as by the torture of the defenceless) sinks man even below the level of his lowest victim.

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—Nearly all ordinary Astrologic readings are but surface findings; nothing short of a \$10. reading can get much below the surface. The cheaper readings are practical but should never be deemed infallible. They are "the straws "however, which" show the way the wind blows."

Most people who have become interested in astrology are free to say that "An astrologer does not receive one half the money that he should for the laborious work he has to do, before he can write or say a word."

NOTES.

## Astrology.

For an Ordinary Astrologic Reading, costing \$1. or \$2. it is only necessary to write to an Astrologer as follows:—

Prof. Henry, Salem, Mass.

I was born on the.....day of.....in the year.....  
at about.....oclock (A. M. or P. M) in the Town of.....  
and State of.....Enclosed find \$..... for same. My sex  
is .....and I am.....married.

Address.....

No.....Street.

Town.....

State.....

For more important readings, or questions, always give the above and any other information that will assist in obtaining greater accuracy.

It is not necessary for the astrologer to see you, nor for you to give your true name, provided the address given will reach you.

You should never wait until the last minute to write and then demand your answer in a hurry, because good astrologic work has to be done slowly and carefully.

Hurried astrologic work is most likely to be in error, and if in error you had better be without it. No astrologer can do good work in a hurry nor when his mind is not free from personal cares or interruptions. If you have a reading made under such conditions, then the astrologer's perplexities become mixed with yours and yours with his, for there is always some affinity between yourself and your astrologer, else you would never deal with him, but with some other.

## This image shows a full page of primary-ruled paper. It features multiple sets of horizontal lines designed to guide handwriting. Each set consists of three lines: two solid black dotted lines forming the top and bottom boundaries, and a central dashed red line indicating the height for capital letters. The pattern repeats down the entire page, providing a template for practicing letter formation and alignment.

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## How Planets Influence.

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The manner in which planetary influences operate upon individuals is doubtless one of the least understood of all the facts in the science of astrology. Their operation is generally looked upon in some superstitious way. This superstitious idea is wrong.

The planets, so far as we know, are bodies like our earth, but constituted with different elementary qualities, which qualities operate upon each other in a manner that may be illustrated by fire, air, earth and water. These, operating upon each other, produce varying effects.

At certain times in each year, and certain times each day, the atmosphere of the earth is most strongly impregnated with some one or more of these elements. When an individual is born, he partakes of those atmospheric conditions as they may happen to be blended at that particular time.

He breathes in, as his first breath of life, the quality of the earth as it may be at that time atmospherically affected, and that inbreathing constitutes his basic system.

Upon this basic all other atmospheric conditions operate, and this basic — like the basic of all things else — is easily effected for good or for ill, according to the sensitiveness of this basic in absorbing, or repelling further atmospheric conditions throughout the life.

The germ theory of health and disease is practically the same thing. Certain germs, or atmospheric conditions, will kill all life. Other germs will kill some lives while upon other lives they have no effect and upon still others they strengthen rather than weaken. Planetary influences and germs in the atmosphere, are one and the same thing.

Saturn is a planet whose effects are very slow in their operation; hence, Saturn would not be quick enough to save the drooping tendencies of

[illegible]

a finely organized being; hence, we term Saturn the planet liable to cause sickness or death, but Saturn would not so easily affect an organization that was constituted when his influence in the earth atmosphere was strong for good. Such conditions of Saturn create slow moving, long-winded people.

If there ever was such an earth born being as Methuselah he must have been a Saturnine.

Jupiter's influence is of such a nature that it causes in the individual a sort of a self-important, self-satisfied, self-gloryfing feeling, and strange to say, we find, that under this element church-people, horsemen, sportsmen and bankers are born. Hence we term this planet the fortunate planet, because these stations in life are, by the world, considered to be desirable.

It is doubtful, however, if God considers them above the Saturnine condition of the patient, long-suffering Job.

Mars impresses us with that hot, fiery tendency, to combat all opposition; to defend what is deemed to be right; home, family, personal rights, personal opinions, and country's honor; not necessarily in a brutal physical manner, but determinedly to oppose being crushed out of existence.

No one could live without some portion of Mars in his make-up, and it is to be presumed that Jesus, Shadrach, Meshach, Abednegi, and all martyrs of old, were largely of the Martian type.

The Sun element gives kingly power, commanding tendencies, etc., and is always strengthened by a blending with Mars.

Venus gives tendencies to pleasure and is very liable to go to extreme and thereby perish quickly. It is the planet of love but not of sexuality.

Mercury operates upon the intellect and is as changeable as a weather-cock, unless strongly mixed with Saturn, who holds him in check. This is the sexual planet, for, intellectuality and sexuality are from the same source; hence, sexuality destroys intellectuality and vice versa.

[illegible]



The Moon is of the nature of the earth and its natural atmosphere. Moon people love that portion of the earth with which they are most familiar.

Now these are, in substance, the effects of the planets upon individuals. They have nothing to do with money, or marriage, or church, or politics, or social fads, or social customs. Such things belong to worldly morality.

Worldly moralities are inventions of man, and not of the heavens. Gold belongs to earth, marriage is only man's invention to hold two natural forces together after nature has called for their separation; a sort of a man invented prop to hold a building up after nature has rotted away the sills.

Social fads, or morals, may be one thing in London, another in New York and still another in the Fiji Islands, under the same general conditions of the heavens, and politics may be what they will, Monarchical, Democratic or Anarchistic, and the individual who has the strongest condition of the Sun, and Mars, in his horoscope, will receive the most commanding position in life in the circle in which he lives, and the man with the strongest Jupiter and Venus, will be the happiest and best satisfied individual, whether he has a hundred million dollars, or only seventy-five cents.

This presentation of effects of the planets upon individual lives is the true basic of astrologic philosophy.

All other conditions are human judgments, applying the natural conditions with as much ability as genius will permit, to the unnatural affair which are foisted upon us all by man's ignorance and greed. Applying the natural to the unnatural is what makes astrology a worldly science, just as all other sciences are made.

Aside from its merits as a worldly science, which is by no means infallible, it is more than this, for it is a heavenly science, infallible to the minuteness of the millionth part of a hair.



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## Air, Earth, Fire and Water.

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Air, Earth, Fire and Water, are known as the elements of Nature. Either one of these in its separate operation would be detrimental to human existence.

In their combined energies, what we know as "Nature," exists, and in this combined operation, all things doubtless would continue to exist without human life, and, possibly without many other forms of life of which we are cognizant.

In the human cosmogony, there are what the ancients termed "four humors," (or fluids) of the body, viz:— Blood, phlegm, Yellow Bile and Black Bile. Hippocrates taught that the proper combination of these gave health; their disturbance, by unequal proportions or improper distribution, gave disease.

These then are the elements of life, but are not life itself. Air, Earth Fire and Water are the Elements of nature. It is the combine which makes Nature. It is the combiné of blood, Phlegm, and the two biles, which make Life. In other terms these are called blood, phlegm choler and melancholy.

The elements of life then are equivalent to the elements of nature, and probably are the products of the latter in their varied admixtures, or successive, or alternative, supremacy.

Air, Earth, Fire and Water, have repulsive, and attractive qualities; harmonious or discordant processes, creative, and preservative, as they by the law of Cause and Effect, operate upon each other.

Alone by themselves they are simply inert entities, and the life of nature does not exist,

In like manner the elements of human life in their separate states give no human life. Life, then, is a chemical action of these elementary parts and it exists as long as there is harmony of action sufficient to support the life.



The moment the action gets below the requisite combination to sustain the human life, then the human life ceases to exist, but life itself does not cease. A Natural life must continue to go on just as long as the four elements are operating upon and in combination with each other.

By this process of reasoning, we say there are four kingdoms in the human cosmogony, — Blood, Choler, Phlegm, and Melancholy. These are the image or reflection of the four kingdoms of Nature—viz:— Air, Earth, Fire and Water; elements of themselves indistructable, eternal, but ever changing in their atomic relations.

Individual man is a combination of special atoms from these four Kingdoms. His life depends upon the Life-sustaining harmony of the four, and his special sphere in life depends upon the particular amount of these elements as they abound in him.

Whichever of the four elements is weakest in him is most likely to exhaust itself first, to the point below the sustaining of human life, and the life that he next enters upon must be a sphere in accordance with the proportionate combination at the close of present life.

The chemical action of course must still continue for that is eternal, but action unites with other atoms; the fire and air equivalents blending with the universal action of fire and air and the universal action of their kingdom.

Fire and Air, of the eternal realm, co-mingle with space. Earth and Water, of the mundane realm, co-mingle with the cold and inert planet to which they belong.

The individual qualities generated by the human life operations are doubtless taken possession of by the elements which are strongest at the time of dissolution and are carried with it, for weal or for woe in its operations, into some further atomic experience. That is to say, the conquering elementary parts hie away in the enjoyment of their conquest in accordance with their particular natures, and endeavor to unite themselves again with other particles most congenial to their progressed combination,



while the conquered elements weak and bereft of joy, are willing to unite themselves with any degree of the other elements to return again to human life and be perfected in some other individuality.

By this method of reasoning the soul (or individual acquirements) goes with the strongest element, and becomes reincarnated in a sphere on a plane with its previous experiences, but with new atoms of combination requisite for human existence, coming again into life only when the general environments of human affairs are qualified to receive his progressed or retrograded condition, and this time of reincarnation is governed by the operations of Earth, the Sun, Moon, planets and the Zodiac, hence, by these at the time of birth, the particular individuality is positively known,

According to the ancient scientific attainments the soul (or individuality) may be lost, or ruined, or fall to comparative perdition—but never totally annihilated. This is when the weaker elements in the human life are catered to and the better qualities ignored, and the soul becomes united with some other soul and makes a human being of a double nature.

Then the progressive operation — is of the Retrograde type, in which the human being instead of advancing in some worthy experience above his sphere of birth, permits himself to fall below it.

In this way the weakness of the life have the ascendancy at death and take possession of the individuality (or soul) and carry it downward in the scale of happiness, and the further it goes downward the harder it is to get back to its former position and this state is termed the state of the lost soul.

It may be in the state known as Haydes — cold, inert, morally dead, inactive or indifferent, or it may be in the other extreme of misery known as Hell, or in other words the extremely quarrelsome choleric state of an excessive fiery nature. United with another soul it may form a sort of a Dr. Jekel and Mr. Hyde character.

Happiness consists in the temperate, harmonious conditions known as Heaven.





The three spiritual agents of the Universal Power are Air, Fire and Water, operating as ONE upon the fourth estate, which belongs wholly to this planet, and all four combined in harmony in the equivalent human virtues known as Blood, Phlegm, Choler and Melancholy would make the perfect spiritual man endowed with intellectual vapors sufficient to overcome Death and enjoy on Earth a new Paradise, or Millenium.

Life, then is the chemical operation of the four humors of the body. Intelligence is the vapors evolved from the combination of these (high or low according to the proportionate strength of each,) while Death is the loss of power, in one or more of these, sufficient to retain the necessary combination, and with these all, there is an unfathomable Free Agency known as Will Power, by which either good or evil in any direction may be increased or decreased for better or for worse.

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—The reason why some people get no benefit from Astrologic readings is because they are looking for worldly benefits in accordance with the ideas of those who are unaquainted with astrologic laws. No man can successfully or satisfactorially serve God and Mammon. It is just as foolish for a person to struggle for wealth when the heavens have promised him no wealth, as it would be for a chicken to attempt to follow a gosling into the water. just because the gosling told the chicken that there was a "heap of fun in swimming."

The chicken would find more fun in scratching garvel for worms, a thing that a gosling would not be able to do. Human beings are as different in their natures and their requirements as are the gosling and the chicken. Know thyself and therein learn whether to scratch gravel or swim.

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THE RADIX for one year and 6 interesting books for \$1.00.



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## Natural Religion.

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THE RADIX, in its first six numbers, has presented certain radical ideas — too radical, perhaps, for people whose worldly scramble for wealth or worldly morality, has caused them to depart from God's radical laws; a true conception of which they have lost sight of in a form of superstition, to which they adhere under the name "Religion."

Astrology is a Natural Religion, because it is formed on a study of the evidences afforded, by Nature, of the power, wisdom and goodness of God.

Astrology is a Revealed Religion, because it is embodied in, or formed on, Divine Revelation, written in the very heavens above our heads, so plain that he who runs may read, provided he has first obtained wisdom and understanding, without which nothing can be appreciated.

God is the chief of all diviners and seers. He sees and divines all things, and those who study his laws of revelation in the heavens, become like the prophets of old, prognosticators of the divine will.

Jesus was an able prognosticator, and revealed the Christ principle to the world, but the world has largely lost sight of the Christ principle, in its adoration for the man who revealed it.

If astrology is to be of benefit to the world, great care should at first be taken to eradicate from the minds the errors which have caused it to slumber for years. Such errors are in modern church superstitions.

In the study of astrology as in other sciences, ignorance looks only for commercial or financial gain; this has a tendency to make astrologers with worldly ambitions, fall easily into the ways of charlatans.

People who have their living to earn, while engaged exclusively in astrologic studies, are obliged to make it of financial value, but, when



they place the love of the dollar above that of their study, then they have lost sight of the prayer, "lead us not into temptation."

When the world in general is unacquainted with the laws and principles of astrology, and religious zealots place it on a par with fortune telling, then the field is open and clear for the practice of charlantry, and the opponents to astrology are responsible for the ease with which charlatans are able to operate and deceive.

Teach people what astrology is, and then charlantry is checked, just as the passing of counterfeit money is checked when people are able to tell the bogus from the true.

Charity, as defined in the New Testament, is one of the greatest of all the lessons which astrology teaches, for, when we see a man intoxicated and reeling through the streets, we are at once led to pity rather than abuse a creature, who is but suffering an inheritance of the sins of his ancestors, no matter how much those sins in their day may have been concealed.

The same may be said of all other kinds of misfortune, or weaknesses in the entire human race. The wisdom of the ancients declare:—"There is a time to be born," and only by the laws, or knowledge, of astrology can this time be known. Without these you may try to perfect humanity until doomsday. Jesus said, "A good tree bringeth forth good fruit." There is a proper time for good trees to produce good fruit," and no good fruit is naturally produced out of its proper season.

Artificial goodness may be nurtured for a time in the human family, but, Nature, in succeeding generations calls for a balance of accounts in her favor and to the detriment of the generation that suffers.

Every good thing taught in the Old or the New Testament is taught by astrology, and by it every one may be easily led to perceive that the Christ principle was crucified to teach individual man the lesson, that each man must bear his own cross, wear his own crown of thorns,



climb his own hill of Golgotha and get rid of the worldly influences of the power of the flesh, before he can be resurrected to a true life in the spirit, which is able to create his New Jerusalem, or his Heaven, while still upon earth.

Such entrance fee must be paid on this earth, or no heaven will be opened to saint or sinner, here or hereafter.

The laws of cause and effect cannot be dodged or overcome by any belief. Faith without the true works is of no avail; so says the Bible, and so says astrology which the bible endorses to the very letter.

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—"Prove all things," said Paul, and yet nothing can be proven without something to prove it by. Hearsay evidence is not proof.

Personal satisfaction in worldly respectability may be very gratifying, especially if backed by that love of money which is the root of all evil. Such satisfaction and gratification are productive of groans and doubts upon the death bed.

Astrology teaches, to the minuteness of a hair, (with proper calculation of accurate data,) that we are all creatures moved by an individual susceptibility to our atmospheric environments, which makes us just what we are in our flesh-bound state, without any power to change from good to ill or vice versa, except by continued persistence of our individual will to free us from the power of our worldly imaginations. These imaginations cause the popular errors to appear as if self-made, when in reality they are the effect of some cause beyond our selves that makes us all jump just as we do jump, ridiculously or otherwise as the case may be.

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## Answer to Questions.

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The method of answering denotes what the questions are.

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"Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."—Mathew, 7—14.

I believe this saying was intended for astrologic students, 1900 years ago. It is alike applicable at the present day.

If you have not, by positive record, the exact Sun time of your birth you had better let exactness to the ascendant alone. See RADIX No. 1. All Horoscopes are Horary Figures, because governed by the Hour.

Text books are made to sell, hence are compiled from various ancient sources, and often without any personal experimental knowledge by the compilers. No photograph is able to positively denote whether Libra or Scorpio was on the ascendant at birth, and yet any bold astrologer might positively assert either, even though neither might have been there.

Sun in Aries would help to overcome Mars in Pisces and Moon in Virgo would mix matters. Jupiter in Libra in 12, would have some effect. Venus trine ascendant would add to the mixture. All planets in the heavens have something—more or less—to do with the ascendant. Blend all and simmer them down and you may have some comparison with your physique, but, what does it all amount to in a Raphael method (practical though it is,) which is not at all horoscopal in directing. If you wish mathematics, then try Zadkiel's method, for exactness (so claimed) to angles.

Jupiter in 12 in the East has considerable to do with both physique and disposition.

Moon, within three degrees of cusp of 11, has nothing to do with 10, except by semi-sextile. Venus 7 degrees from cusp of 5 is doubtful, but



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in trine, zodiacally, with ascendent, by your figure, would no doubt affect 5, more than 4.

Head work, demanding order, taste, excellence, nerve and push, would be your line of occupation. Jupiter; opposition to Sun conjunction Saturn in 6, should be counted upon; he is the only rising planet in the East. His opposition is better than no aspect at all. He stands like a good demon in the bad demon's house, and opposes the Saturnine influence of the Sun.

Saturn is combust and does not count much in your life.

The Sun has absorbed his evil, and makes you timid in putting your best foot forward. Both Sun and Saturn are not bad in Aries, and they help you restrain Mars, Venus, platonic conjunction in 5.

If Libra was rising there would be little for you in the marriage relationship, as Uranus, Saturn, Sun and Mercury would be in 7. and Mars and Venus in 5; more pleasure of a lewdish nature, in a respectable sort of a way, by reason of Jupiter who would then be in 1.

Jupiter's transit of his radical place will probably amount to nothing but will do you good, as other wise Jupiter would transit unaided, an opposition to Sun - Saturn.

Overcome the latter and you may get some good from Jupiter transit Jupiter. Depend upon yourself but avoid enthusiasm in respectability without going to the opposite extreme.

Saturn moves by transit at about the same rate of progressive Moon; his opposition, therefore, is hard to get away from, but his combust condition at birth, together with Jupiter, opposition, will, in my opinion prevent any serious injury, yet matters may not be the most pleasing.

Yes, I find Raphael's rulings in many cases sanctioned by experience, but no one's ruling is infallible, as there are always various matters to be considered — however slight — to warrant infallibility.

General judgments are far better than attempts at exactness, unless



an exact basis — to the minute — is furnished to start with. A day to a year plan is only approximation, to save mathematic gymnastics, just as a bushel of potatoes is an approximate to the legal weight.

I have written in a hurry, but think I have covered your questions, sufficiently for your purpose.

PROF. HENRY.

— In learning to write, above all things else, learn to write your own name so that other people are able to read it.

Many people writing to strangers fail to get a reply because it is impossible for the receiver to tell what the name of the sender is, or what the address is.

Everyone should remember that names familiar to them are often unintelligible to strangers who are unfamiliar with the name; or may be more familiar with some other name that looks just like it to them when each letter is not distinctly written.

People who cannot write their own names, except in a hasty scrawl, had better have a stencil, or enclose an address card in each letter sent to strangers.

REMOVING SUBSTANCE from the EAR.—Take a horse-hair about six inches long, and double it so as to make a loop at one end. Introduce this loop as deeply as possible into the auditory of the canal, and twist it gently around. After one or two turns, according to the originator of the plan, the foreign body is drawn out with the loop. The method is ingenious, and at all events causes little pain, and can do no harm.

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## Editorial Thanks.

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THE RADIX, extends its thanks to its excellent contemporary "Modern Astrology," published in London, for its kindly notice of The RADIX, but begs leave to say that Mrs. A E. Lloyd, and not Prof., Henry, (as it stated) is the editor, or editress.

We hold and maintain that an "Editor," is the one who superintends, conducts, or manages, a publication, and not the writers or authors of articles therein. The editor is responsible for typographical errors and the general appearance of a publication, and the writers for the ideas in the articles, but not for the many mistakes that too often occur in orthography, typography and grammar. It is the duty of the editor, with assistance, to see that these are corrected in revision.

Too often, in a new publication, especially one like the RADIX, making no pretensions to style, numerous errors are likely to appear. The editor is aware of many in our six numbers, but as no one has openly attempted as yet to criticise them, she feels quite well pleased to think that they may have been overlooked, or freely forgiven.

She can only promise in future to try and prevent them, but, as every editor knows, they will, in spite of all caution, now and then appear and usually in the most ridiculous manner. She hopes that the honors as editor will not be given to another.

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THE RADIX, is designed to fill the wants of a select class of readers, who can appreciate ideas regardless of the haste in which they were evidently written. Questions relative to any ideas presented may be asked by our readers, and they will be answered.

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## To Subscribers.

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This No. 6. of the RADIX, completes one half of a volume. Extras of the six numbers now on hand are in the bindery. In bound form they make a very neat book for the library. On receipt of ten cents for postage from any of our present subscribers, we will send the bound numbers to their address, Free.

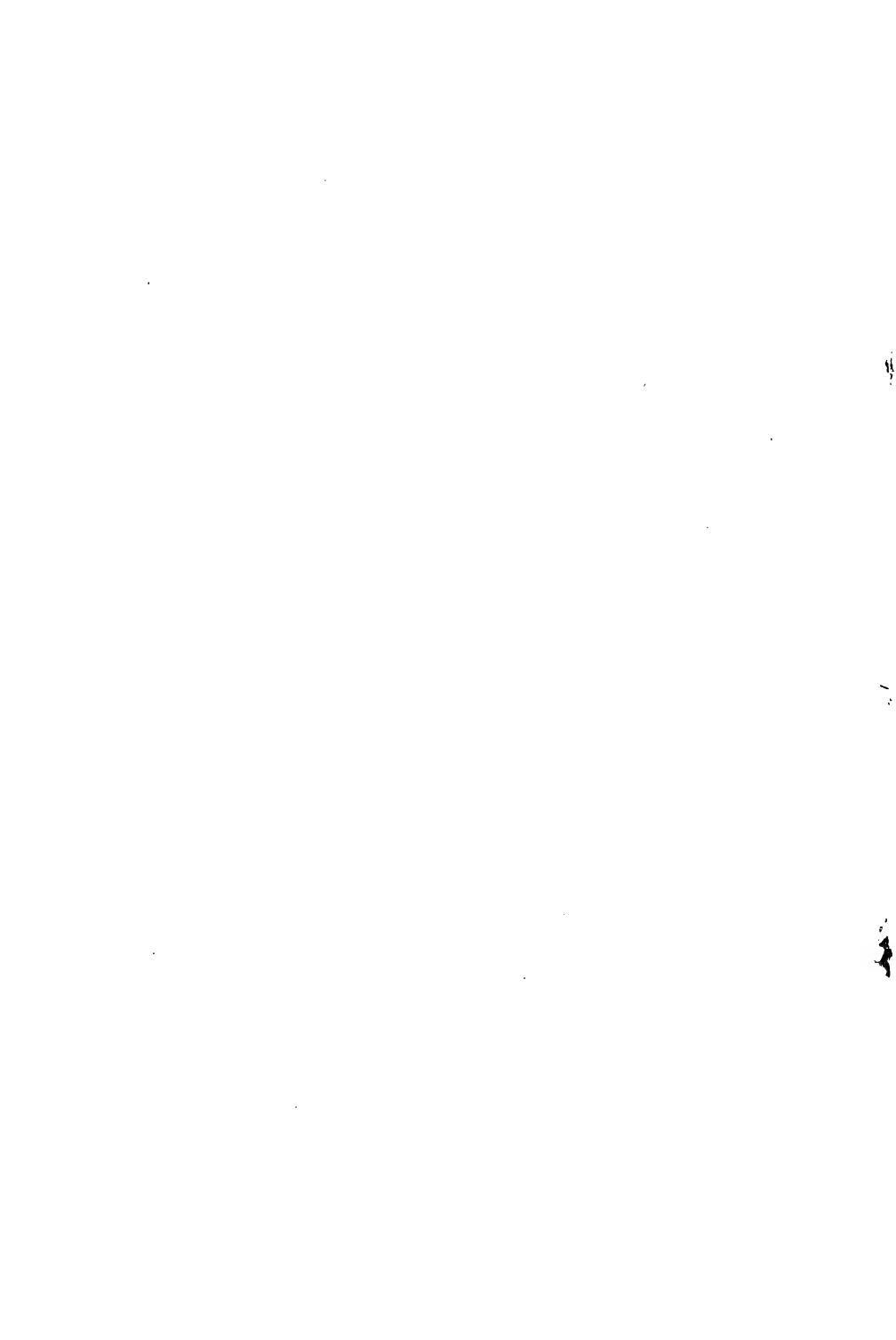
To all New Subscribers with a like payment for postage, in addition to their subscription, (making \$1.10) we will send the bound numbers as a premium. To others not regular subscribers we will send the Bound Numbers on receipt of 75 cts.

Our next number will be issued for January, 1878, and, will be in readiness in a new form, about the middle of December. It will be numbered, 1, of a New Volume. We do this in order to be able to furnish the Magazine in advance of the first of the month for which it is published. We have met already with so much success that the demand has put the publication a little behind. Those who started with No. 1, have six more numbers to complete their year. Many thanks to all, for the unexpected encouragement which the RADIX has received.

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—New Subscribers for The RADIX, are entitled to 6 back numbers bound in book form, or 6 interesting books from Lupton's Library. —List on another page.

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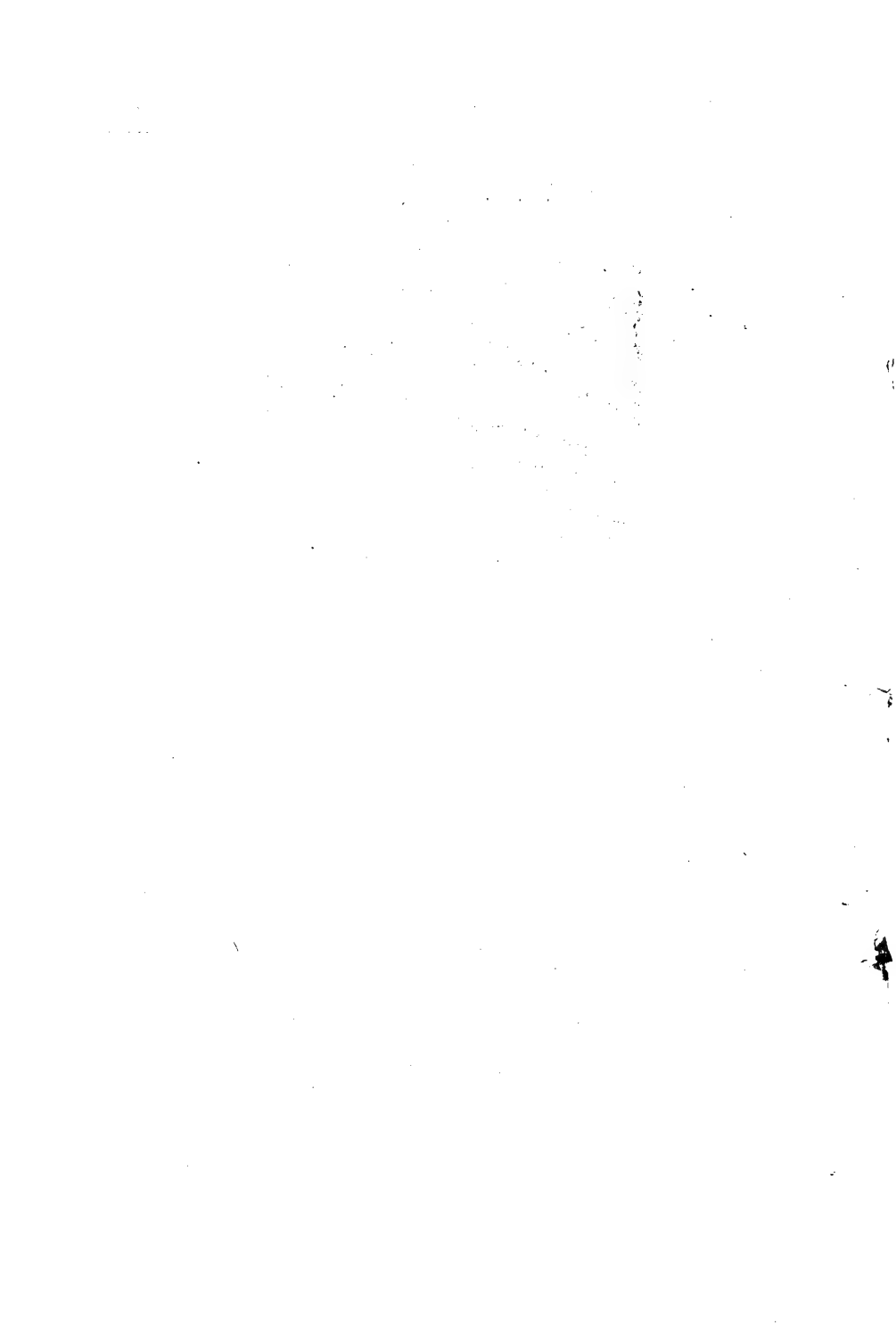
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**THE ALTRUIST:**— A monthly paper, devoted to common property, united labour and equal rights to all. Alcander Longley, Editor. 50 cts. per year. 2 N. Fourth, St. St. Louis, Mo.

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**THE BOOKSELLER and NEWSMAN:**— \$1.00 per year. 10 cts, per copy. Monthly. J. J. Daily. Ed. and Prop., 49, W. 24th St. N. Y.

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THE 20th CENTURY ASTROLOGER:— 9 Columbus Ave. New York City. Single copies 10 cts. \$1.00 per year. Published by The Astrologer Publishing Co. Monthly.

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